

# UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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## NOTES.

Prof. Swing says: "The Revised Testament is an unimportant event compared with the revised creeds which have been appearing."

Ruskin Societies are being formed in England for the purpose of promoting the study of Mr. Ruskin's writings, and for social improvement. A hint worth taking in this country.

*The Interior* displays true insight when it suspects that the minister who, while conscious of his feebleness and failure, seeing no sheaves, is probably doing the crowning work of his life.

*The Star and Covenant* thinks that a "good education in a Methodist will eradicate the purpose to preach Methodism." We think so, too, if Methodism is to be taken in "its historic sense."

*The Christian Register* agrees with the *Watchman*, and the *Watchman* agrees with the *Christian Advocate*, in thinking that "Mr. Talmage's sermon against Ingersoll will do immense mischief." We are inclined to say, O, ye of little faith! Why are ye so fearful?"

*The Interior* answers a subscriber who asks "How far is the devil responsible for the sins of men?" by saying, "He is not responsible for all." But a subscriber of ours propounds the harder conundrum, "Who is the devil, and what is he for?" Will *The Interior* answer this?

Dr. Lyman Beecher's receipt for reviving a cold and lifeless church, according to *The Christian Life*, was that "the preacher should warm his own heart by reading, meditation and prayer." It is a wonder to us that some of the preachers who are constantly complaining of the cold and lifeless character of the Liberal element they find in our fields should never have thought of this.

"The best, indeed the only sensible course for the English House of Commons to pursue in respect to Mr. Bradlaugh, is to permit him to take the oath of office, and thus concede to his constituents the right to choose their own representative without regard to his religious opinions." So says the *Independent*. The wonder to us on this side of the water is that there is not common sense enough in the House of Commons to see this.

*The Living Church*, speaking of the Congregationalists, says they "have numbered and do yet number among them strong, able and godly men, but their own principles of individualism will, more and more, work the ruin of their denomination." But is there not a higher and better work for all to achieve than simply to sustain a "denomination?" Give us the strength, ability and godliness, and we will gladly let "the denomination" go, if it must.

Wise preachers will hesitate long before they burn up all their written sermons and eschew the use of sermon paper. There is another side to the coveted power of extempore preaching, and a sober writer in *The Intelligencer* thus states it:

"I once knew a minister, a man of some mark, too, who in middle life burnt all his sermons, and boasted that he meant to stand in the pulpit untrammelled thenceforth. He did as he designed, and, though a man of strong mind and not destitute of ready speech, regaled his hearers oftentimes with such disjointed, irrelevant talk, and withal so prolix and prosy, that to have had him chained down to a written sermon of half an hour would have given exceeding joy to his long-suffering hearers."



"We find that, judged by modern authorities and the best standards of modern writing, there are in the New Revision 688 separate instances of bad English, occurring 4,073 times." This is the statement of Dr. J. G. Todd, in *The Independent*; and one of UNITY's most scholarly and painstaking pillars writes us: "The more I use the New Version, the more am I confirmed in the opinion that there is a great want of thoroughness in the work."

Among the statutes of Massachusetts enacted last year is one forbidding any person to smoke or have in possession any lighted pipe, cigarette or cigar, in any town-hall, or room, or voting place where a meeting for an election is held. The *Woman's Journal* justly refers to this as one of the results of woman's influence and one of the tendencies of Woman Suffrage. So much already, brethren; and yet there are those who persist in believing that coarseness will follow the woman to and from the ballot.

If any one doubts that

"The old order changeth, giving place to new,"

in the South, as everywhere else, he will do well to read Edward Atkinson's significant article on "Significant Aspects of the Atlanta Cotton Exposition," in the February *Century*. With many other good things, we read the following remark of a grandson of John C. Calhoun:

"If my grandfather and his associates had known as much about the negro as I know, and could have had the same faith in his capacity for progress which I have attained from my own experience, there would have been neither slavery nor war."

The *Religio-Philosophical Journal*, in our view the best Spiritualist paper published, begins its thirty-second volume with a change of dress, and seems to feel well disposed towards its contemporaries, as the following string of puns evinces. It says:

"That it views the religious outlook with complacency, for notwithstanding the late Miln with materialism, liberal Christians still have a strong Swing, though with here or there a doubting Thomas. Our *Interior* conviction is that common sense views of religion will become the *Standard*, and as people *Advance a New Covenant* will be made, whereby all can join in an *Alliance* to dwell together in *Unity*. The spirit of the age is an *Index* pointing to the *Signal* success of those who *Advocate Independent, Christian Union*; and in the near future the *Nation* will *Seymour Times* for harmony on certain great spiritual verities."

We sympathize with an exchange, who thinks that the "weak excuses resorted to for not paying one's proportion of the pastor's allowance, would expel a man from business circles if used in his business." It would be very laughable, were it not so tearful, to hear so many people try to maintain their credentials to *religious* respectability on the plea of poverty, while they are equally anxious to establish their social respect-

ability on the claims of a growing prosperity and the endorsement of accumulating dollars. Monks and nuns are not the only classes that are willing to take vows of poverty when in the presence of the altars of religion. "I am so sorry that we can't support a Liberal minister in this town. — Come down and see my new silk—'tis elegant! and so cheap!" says Mrs. Piety-Poor. "There is no use talking, there is not money enough in this community to sustain such a preacher as we need; that is the only trouble! — I mean to get a hold of that corner lot, 'tis a capital investment!" says Mr. Piety-Poor. But this family that we allude to lives in the State of Yucatan.

The *Northwestern Christian Advocate* says of Thomas A'Kempis' "Imitation of Christ," that "it is perhaps the best religious work ever written by an uninspired pen." Who can show the difference between A'Kempis' pen and Paul's pen, both writing as they were moved by wisdom and the Holy Spirit?

"Draw who can the Mystic Line,  
Between the human and Divine."

Longfellow, after dwelling for over three score and ten years in this boundary land, exemplifying the inspiration he revered, is cautious where our exchange is confident. In "Herme's Trismegistus," first published in the February *Century*:

Who has searched or sought  
All the unexplored and spacious  
Universe of thought?  
Who, in his own skill confiding,  
Shall with rule and line  
Mark the border land dividing  
Human and Divine?

In our "Notes from the Field" will be found the particulars of a most novel and daring venture on the part of the Western Railroad managers. We have become familiar with sleeping, dining, parlor, palace, hotel and various other kinds of cars, but a "Temple Car" is something that has in it yet the power of surprising even a so-much-traveled man as the editor of this paper. A church on wheels, piety at the rate of thirty miles an hour, no stoppages for meals. We imagine the devout company being invited to sing Hymn No. 1882 in the "Railroad Edition of Unity Hymns and Chorals" from one end of the car, and before the chorister can get the right key upon which to pitch his tune there will come from the other end of the car the call, "O see that coyote!" and the benediction will be cut short with an "I see an antelope!" And then there is to be a daily paper. What a chance for the editor to make brief paragraphs. It is consoling to think that if the interviewer on that paper is out of the office long he will get left.



Clergymen are sometimes singularly guilty of neglect in what they know to be important matters. For instance, from investigations made by a prominent Methodist Presiding Elder, Rev. J. E. Irish, it appears that in Wisconsin not one clergyman in ten has complied with the law in regard to the solemnization of marriages. No minister in that State has the right to perform the marriage ceremony until he has filed his credential of ordination with the clerk of the Circuit Court of the county. This being to a great extent neglected, raises a question as to the validity of many marriages. However this question may be decided, the offending clergyman is liable to a considerable penalty. We need a chair of "Business Ethics," and one on the "Law for the Clergy" in our Divinity schools.

We saw a little boy not twelve years old, the other day, hiding himself in a freight car while he smoked his cigarette. Will some one tell that boy for us that the cigarette is the most filthy and poisonous form in which this altogether filthy and poisonous weed is now used. The filling of most of the cigarettes now in the market is made of the dirty sweepings of tobacco factories. This is "doctored" to the taste by some of the most villainous drugs known in the tobacco business. Thousands of barrels of "the Havana flavoring" is now being manufactured for this use; it is made largely from the tonca bean that yields the deadly drug *mellotis*, seven grains of which will kill a dog. The dainty paper that forms the covering of a cigarette is made out of the "filthy scrapings of rag-pickers," bleached by arsenical preparation. Perhaps this information may be somewhat suggestive to some larger boys who never indulge in anything more harmful than cigarettes, and these are "so cheap."

The *Boston Gazette* asks: "When shall we again behold the parallel to that grand and venerated quartette of authors, Emerson, Longfellow, Whittier and Holmes?" Yea, verily! But we would make it a quintette, and add the name of Lowell. From these the name of Bryant cannot be separated; though dead, he is still of them, and always will be a member of the first hierarchy in American letters. These are the six that the Houghton, Mifflin & Co. house have included in their "Atlantic Portraits," out of the last of which Emerson looks upon us as we write. It is a noble portrait, which represents him in the full vigor of his manhood. The Emerson with the firm mouth, who wrote the essay on "Self-Reliance," and the Emerson with the penetrating eyes, who wrote the essays on "Compensation" and the "Over-Soul." The weighty words in his books become still more strikingly personal in their character after having

studied this recently published portrait. We read that other "Atlantic Portraits" are to follow, and that the artists are at work on the faces of Howells, Aldrich and others. But we hope that the faces of these younger men may be grouped in a second series. Let them be made a little smaller, or at least printed on different colored paper, or in some way differentiated, as Herbert Spencer would say, from the old masters. As the canon of American letters now stands, it contains major prophets and minor prophets. The portraits already issued represent the first not the second class. If additions are to be made to this first series, we crave the faces of Hawthorne, Thoreau and, perhaps, Margaret Fuller, rather than the younger prophets who have not yet reached their literary majority.

While so much misrepresentation of Liberal thought is still rife in pulpit and press, it is refreshing to come upon such candid utterances as those of Rev. R. Heber Newton, in a recent sermon in an Episcopal church in New York, on Unitarianism, from which we are glad to give room for the following lines, clipped from the *New York Herald*:

It was wise counsel that was given by the old Persian sage, "What ever thy religion may be, mingle with men of other faiths." I know that the question of this morning will be disposed of by many with a single word; a word, too, that has not lost all of its ancient terrors. That word is heresy; yet there is much to be said for heresy. Many years ago arose a new school in medical science, claiming much for itself and denying much to the existing school. It met with violent opposition and much ridicule, but in its progress it ameliorated the old therapeutics and corrected many evils, and to-day from the old school comes the olive branch of peace. To-day if a man is well read in medical science he is a physician, and not an allopathist or a homeopathist. So in political economy teachers of strange doctrines arose, not very long ago, who denied the fundamental principles laid down by older teachers, and, in spite of all opposition, they clung to and promulgated their opinions, until little by little they modified the accepted views of the world and enlarged the outlook, until to-day, however much it may be denounced, socialism is a recognized school in political economy. It is much the same with heresy.

To-day all are ready to admit that Unitarianism has its place; its history is as old as Christianity. In this country it arose from the protest against the orthodox Church at the beginning of this century. At that time the belief of the Church was of a nature that is almost inconceivable to-day. That belief lies on the shelves of good orthodox pastors now. They have not cast it away. They have not, perhaps, even discarded it in their own minds, but they leave it on their shelves and do not use it, nor display it to their hearers. That belief was the inspiration of the Westminster Confession, which is the fullest expression of it that exists. Do you know what it teaches? I feel like asking pardon of the living God for blasphemy in even repeating its words.

The first work was that of disintegration. To-day the light has come, and where the Westminster Confession has not been discarded it stands like an old tree—a mere shell around an empty, vacuous space. There is no pith in it; no one dares to think as his father thought about it. This was no easy task. To question when to question exposes one to obloquy is to be a hero. To-day old orthodoxy has had a change of heart. Though it professes to hold on to the old beliefs, it reaches through them to lay hold on what they mean. All this is the work of Unitarianism. Its second work was one of positive reconstruction. I know that many misunderstand this. They think it is a system of denials. If it were so, it would still be reconstruction in that it founds faith on reason.



We do not know where to discover the weak point in the following syllogism, taken from the *Northwestern Advocate*, based on Senator Logan's whisky bill :

*First*, Whatever aids, maintains or supports the common schools is a great public blessing; *second*, the consumption of whisky in large quantities aids, maintains and supports the common schools *third*, therefore the consumption of whisky in large quantities is a great public blessing.

Our old Wisconsin friend and co-laborer, Fred. May Holland, now of Concord, Mass., seems to have a *penchant* still for hard study and curious investigations. He has an interesting article in a late number of the *Index*, on the influences of parentage, in which he presents several important conclusions derived from the examination of some seven hundred cases. The first is, that "the mother's influence is, on the average, inferior to that of the father's, especially over boys." Second, that inheritance alone is not sufficient to account for all examples of genius or its opposite. Third, he discovers that "the larger the number of brothers and sisters, the greater seems to be the probability that some will become highly virtuous." Fourth, that schools and education, Herbert Spencer and others to the contrary notwithstanding, are highly favorable to morality. Fifth, that fondness for books and reading is "more common among virtuous than vicious people." Sixth, that "the mental influence of the church is much less beneficial than the moral." Seventh, that "the moral advantages of business habits are much greater than they are represented to be, either in popular literature or in the pulpit." Eighth, that "the best people differ from the worst in nothing so widely and uniformly as in the habit of using alcohol and tobacco." And, ninth, that "premature marriage is unfavorable to high moral conditions," it being shown that "those parts of England and Wales where the largest proportion of bridegrooms were under twenty-one were the most deeply cursed by ignorance, pauperism, improvidence, licentiousness and other crimes." His closing paragraph is as follows :

Finally, nothing seems to me clearer than that greatness, whether mental or moral, depends mainly on innate powers and impulses which are in part inherited, but by no means wholly so. There is only this difference, that the highest goodness may ultimately be reached by whoever will seek it steadily and passionately; but no strength or persistency of desire for intellectual distinction can possibly achieve it, unless the brain is favorably formed. It depends mainly on natural disposition whether we choose to be saintly; but if we do choose, then saints we shall become. We must be born kings of thought, or we shall never wear that crown.

### "PUT OUT OF THE SYNAGOGUE."

A LEAF FROM THE STORY OF AN OBSCURE MAN.

Many an humble and obscure life has a story which, under the pen of the skillful novelist, would awaken tender interest and touch us all to pity and respect. After all, how little of human worth is written down! Not all the saints have been canonized, nor all the martyrs re-

membered. Something of the inside of such a life, as it was revealed to me, seems worth reporting. Rarely has anything come to me more touching in itself or more charming for the simple way and the with-malice-toward-none—with-charity-for-all spirit in which it was given me, than this piece of personal history from an old man's lips. For he was an old man, close upon seventy, with whitened hair, of quiet manner and serious face. He had come from his country home to the city, partly, as he said, on business, and partly to pass the Sunday and attend a certain church—the one un-orthodox church in a population of 175,000. I asked him how he knew of the church. He had seen occasional notices of it, he said, in his newspaper, and now and then a sermon from its pulpit. Its ideas seemed to him to reach out a hand of fellowship, and he wanted to grasp it. On Sunday morning he was in the congregation, then a stranger to me, but with a close attention, a thoughtful earnest face, such as a preacher is sure to note. After the service we met, and he was to come and have a long talk with me the next day. The next day he came, and we were together much of the forenoon. He was running over with questions, for this interview, he said, had been one object of his coming to the city. He wished to know my views of the Bible, of inspiration, of Jesus, of the atonement, until I grew almost abashed by the modest yet earnest way in which the old man, so much richer in the experience of years if not in the lore of books, listened to the answers which his questions called out. It was then my turn to question him and learn his story. He did not know his own classification, and this added to the interest I was already taking in him. Here, I thought, is a natural growth, characteristic and individual. Yet were I to have classified him, after our interview, I should have placed him on the broadest ground of Christian theism; theism, because of his simple faith in God and the divine goodness; and Christian, because, while having left behind the idea of Christianity as an outward revelation confirmed by miracle, a special and authoritative "dispensation," and attained to the conception rather of a universal revelation of God in the growing education of the race, he was yet so drawn to Jesus, and his whole mental atmosphere warmed and illuminated by this reverence and love. He owed very little to books. He seemed to have met few people who shared at all his own tendencies of thought. He knew little about the history and the opinions of the more liberal folds of religious thought. He had worked out his own salvation from his inherited beliefs very much alone. The Bible itself first raised his doubts. It had been his one book, and he had, as a young man, turned its leaves carefully and often. In answer to my inquiry if he found many in his village who sympathized with



him in his religious ideas, he said, very few; he never talked about them now, except with two or three, possibly; people seemed not to understand his position; he seemed to be vaguely classed among the "infidels."

But to the old man's story. Over thirty years ago he was turned out of his Methodist church. He had joined it years before; he had loved to attend the meetings; he craved religious sympathy, and he found help in the church; he had tried always to walk worthily of his calling, but with later thought he came to modify his views of Bible infallibility. The doubts came, not from skeptical books, but from the Bible itself. His own experience and observation were a commentary to the same end. He was not noisy with his growing views, but neither did he conceal them. He was ready always to give a reason for the faith that was in him, which others called unbelief. Perhaps he was looked upon as all the more dangerous in the fold, for the very reason that he could give a reason to them that asked him. The crisis came. He was summoned before a meeting of the church, at which the minister showed himself strongly opposed to "heresy." The old man—then not an old man—pleaded his own cause. He admitted his disbelief of the Bible's infallibility, and gave his grounds therefor. But he declared also his substantial religious faith. He referred to his daily walk and manner of life as his title to the church's regard, that neither by his character nor act had he even consciously brought discredit upon it. He did not wish to withdraw from its membership. This had been his religious home; he loved it still. But he had no concealments to make; whenever pressed by questions, he had no wish to evade. He had honestly, even prayerfully, come into his present views, and not by any hasty thought or pre-disposed opposition to his church. The result of the meeting, however, was that the church door was shut upon him. He was dropped from the membership, and exposed to all the obloquy that this incurred in a little community of the Western Reserve a generation ago. Since then he has been as a sheep upon the mountains, unfolded and alone, but not wanting for air and sunshine—natural shelters—and the sweet herbage that grows by hidden springs. Had he been a less devout and religious man by nature, this ostracism would have been all the easier to bear. But he craved religious fellowship and sympathy, and this withdrawal of it made the burden for him hard to bear. But he bore it quietly and meekly. The natural rebound of belief, under seeming persecution or narrowness, to unbelief and bitter opposition to instituted religion, had no place apparently in his mind. His thought had too carefully matured to be so easily thrown off its track. He kept quietly true to himself, and made no boast of it before the world. He bore witness in his day and generation

in the sphere wherein his lot was cast. Can the greatest do more? There were men beyond his horizon, eminent for their learning and their piety, whose word would have been strength to him, and whose sympathy would have been as water to his thirst. There were religious fellowships in whose scales honesty outweighed heresy. But of these he knew not. Their word did not reach him, and he was left to find his way alone, and to deem himself alone.

To-day it is hardly probable that in the same local church so mild and reasonable a heresy as his earlier doubt would be an occasion for a member's expulsion. But if it be so, there and elsewhere, it is due to the braver thought that has dared to come out by itself and pioneer the way for the multitude slowly to follow; and he, as a humble representative thereof, has contributed a share. The charm of the old man's story lay in the kindly and uncomplaining way in which he related it, as if in the added inward light, and quietness, and content, he had all along been having his reward; its pathos and sadness, in the fact that so gentle a nature had wanted for sympathy and proper recognition all these years. Beside more famous histories, let a little place be given for this record of an obscure man.

F. L. H.

## Contributed Articles.

### THROUGH NIGHT TO LIGHT.

BY ALICE WILLIAMS BROTHERTON.

Beside still waters, O, my God,  
Thou ledst me on from day to day;  
Thou gavest for a staff thy rod,  
Thy voice was in my soul always:  
The pastures green I could not see  
For the hot tears that filled my eyes;  
The still small voice was drowned for me  
In my own heart's tumultuous sighs.  
My foolish soul thy warm sunshine  
Shut out with clouds of selfish woe;  
The east wind of thy wrath divine  
The shrouding mist aside doth blow.  
My pampered griefs, my fancied ill,  
Are thrust away, and sight is clear;  
The heart which by thy love was still  
Untouched, is thrilled with awe and fear.  
My feet among the thorns are set,  
Through narrow paths my spirit strays;  
No more mine eyes with tears are wet,  
My lips are stirred with songs of praise.  
Thou braked'st for me the bread divine—  
The crumbs, to-day, I gather up;  
I drank the dregs—who spilled the wine—  
And bless thee for the proffered cup!

Cincinnati, O.



## FLOWERS OF THE SPIRIT.

ELLA A. GILES.

A recent newspaper contained the following: "In an Eastern city, not long ago, a Sister of Charity was dying, and at last from a stupor she opened her eyes and said: 'It is strange; every kind word that I have spoken in my life, every tear that I have shed, has become a living flower around me, and they bring to my senses an incense ineffable.'"

O, sister of sweet Charity,  
I bend me low and list to thee.  
Thy dying lips may yet confess  
The secret of unworldliness.  
Thy face is wreathed in smiles serene  
As o'er thy couch I fondly lean,  
To hear thee in soft accents speak.  
Wilt thou not tell me where to seek  
Such grace as thine? I fain would know  
What lends thy death this steady glow  
Of cheerfulness? With waning breath  
Thou answerest: "On bed of death,  
O, Holy Mother, give me voice  
To tell this child why I rejoice  
At my last hour. O, let me tell  
What incense pure, ineffable,  
Steals o'er my soul, that when I die  
My holy robes of Charity  
May fall upon her gentle form.  
O, shield her ever from the storm  
Of selfish interests which assail  
The human heart; let her not quail  
Before the world, but braver be  
For having heard these words from me.

"Every hopeful smile I've given  
The despondent and sin-riven;  
Every tear I thought was lost  
On lives wrecked and tempest-tossed;  
Every kind word I have spoken  
To the weary and heart-broken;  
Every generous act committed;  
E'en the noble thought that flitted  
O'er my soul's deep silentness,  
Seeming to be meaningless—  
Every thrill of sympathy  
Now in living flower I see.  
Child! Thou lovest flowers, too!  
Let thy life, like sun and dew,  
Nourish saintly germs that lie  
Waiting tender ministry.  
Thou shalt have them in their beauty,  
Flowers of love and flowers of duty,  
Blossoms rare, unfolding ever,  
Thou shalt be without them never.  
Though thy days pass noiselessly  
Secret growths there yet may be  
That, hidden long from human eyes,  
Thy soul at last with rapt surprise  
May see; developed, perfected,  
In light and warmth, by the life shed.  
Fadeless flowers! They may be thine,  
Born of thoughts and deeds divine."

Madison, Wis.

## CHEER!

J. V. B.

"The faithful are few,"  
A young man said,  
With drooping head;  
"And men are many,  
And hard for any  
It is the right to do."

"Turn the words about,"  
An old man said,  
And lifted up his head,  
And from his eyes shone out  
A holy light and true:

"The faithful are few  
Say not; but rather, a few  
Are faithful; and so be you!  
For men are many,  
And strength for any  
There is the right to do."

Quincy, Ills.

## THE WAY OF SALVATION.

HATTIE TYNG GRISWOLD.

If a man himself would save,  
Then he will be lost, we say;  
Nay, he is already lost;  
Selfishness is damned to-day.

But if he his life would lose  
For another's sake, we say,  
Then, though dying, he shall live;  
Such a soul is saved to-day.

Columbus, Wis.

## THE WORKMAN'S CONSCIENCE.

V.

## THE BANKER'S CONSCIENCE.

H. P. KIDDER.

That various kinds or qualities of conscience existed, or contributed articles were needed, had not occurred to me until asked if I would write a short article on that supposed to belong to, or be proper for, the banker.

The business requires the most delicate and discriminating judgment as to credit, and most careful weighing of character, as a basis for estimating how far business men or enterprises are worthy of confidence. Bankers furnish the conservative element in the business of all communities, and are the more careful because they aim for so small a per cent. of profit that they require, as nearly as possible, absolute security. Their statement of the amount of credit their customers are entitled to is based largely on their character,—one of small capital and good character often commanding more than others with large means, but unscrupulous as to their manner of living and lax in keeping promises. In rating men or firms it is sometimes said, "Small capital, but good character, and safe for what they will undertake;" or again, "Plenty of money, but no character." It would surprise men of large dealings the world over to know with what accuracy their habits and characteristics are known by



those who may be interested on the opposite side of the globe.

This conservative training and disposition and careful way of estimating values makes the banker the channel through which investors seek securities for the employment of accumulations of capital or of trust funds; and rarely is any new enterprise marketed except by the agency of one or more banking houses. According to the care used to recommend only such schemes as they have carefully examined, in order to learn their real basis, and by protecting the public from bogus or foolish schemes, do they adhere to what is the legitimate and proper province of the banker.

It is in this that the banker finds active use for his conscience, by participating in no scheme which he sees has any element of dishonesty; allowing no commission, however large, to induce him to "recommend as safe for trust funds" what he knows, or ought to know, if he investigates, is not worthy of confidence. I have known mining engineers to be offered a large sum to report property which they were sent to examine as having every indication of great mineral wealth, the owner knowing it had not,—but it was in a "promising neighborhood." In the same way bankers are asked to sell to the public stocks or bonds of companies having no existence except on paper, and in some instances not intended to have any. The conscientious banker will not lend himself to sell at any price, or for any commission, what he knows is intrinsically worthless, or practically so.

The relation of the banker to his client is, financially, similar to that of a physician to his patient as to health: good advice is looked for from him in regard to business affairs, and he is told confidentially his client's condition, and the management of their affairs is often left unconditionally in his hands. Quacks must be avoided in the one case as surely as in the other, and confidence should be put only in those who are quite above temptation to dishonesty. Here, again, the conscience must be kept clear and active.

One might properly enlarge on the relations of the banker to the business of the world. That business of the world requires a most careful system of exchanges, in payment for merchandise sent or received, to make the transactions as safe and sure and unfailing as possible; and this has grown into so large a share of daily business that it must be done by the most careful principles, and by parties wholly to be relied upon. The telegraph and cable have brought the whole world face to face, and we talk across the ocean with great facility; but the majority of the business must still be done by those who are most fair, careful and conscientious, and no amount of wealth will take the place of good character.

While I have tried to show how needful to the banker is this element of character,—and you notice my constant emphasis of it,—I do not think any business can be prosecuted successfully without many of the same elements that go to make a good banker.

I have spoken of the conservatism actuating the prudent banker. The great desire to make money, to increase incomes, not in itself improper or unworthy, often engenders a spirit of speculation reaching the realms of gambling, through the recklessness it excites; and as the gambler doubles and quadruples his stake, hoping for the lucky turn to come at last, so I have known estates

squandered, happiness and comfort destroyed, by persistent dealing in stocks (some call them securities) that the smallest amount of judgment, even common sense, would show had no real foundation of original merit or reasonable promise; the main hope of gain being that others may be found foolish enough to pay more than the holder. Every reaction from highly speculative times shows many wrecks for one fortune made. It is true that they who are well-poised, prudent in their dealings and expenditures, avoiding risks that, if unsuccessful, will cripple badly, and perhaps ruin their fortunes, are, in the long run, most sure of such measure of success as will bring contentment and happiness.

If I am asked, How are we to keep clear of bad investments and avoid financial disaster? I answer,—deal with honest, prudent people; do not be in too great haste to be rich. They are not the happiest who are estimated as the richest. By all means, if possible, live within your income. We are not estimated by what we are worth so much as what we are and do,—at least by those for whose opinion we should care the most.

It should be a source of pride in all vocations to do one's best. Honesty and thoroughness are good investments and fully appreciated, whether in the banker, merchant, mechanic, teacher, preacher, or day laborer; and how true is this of all our household servants! I know many a man who groans over his lack of success, failing to see it is for want of his best, most conscientious effort. The liar deceives himself most in his efforts to deceive others. His hearers are not so credulous as he thinks; and so the slighted or neglected work inevitably loses for its undertaker. The market may be open to the sale of poor goods, but they go slowly; while for the best, in almost all branches, the demand is unceasing, and they are generally best for both buyer and seller.

The steamer does not drift to her destination; and as surely our affairs will not flourish without a guiding mind, controlled by industry, capacity, conscience. They who give the most careful, painstaking, conscientious attention are more just to themselves as well as their clients. The proper conduct of all business is a science, and is absolutely necessary for the convenience of society and the development of the wealth of the world by interchange of its commodities.

In these latter days, when attention to affairs has, owing to increased facilities and population, grown into so great importance, they are fortunate who have the capacity to command success; and some of the soundest and most practical minds are attracted to business as affording not only the opportunity for accumulating wealth and securing comfort, but enabling them to help the many charitable and educational institutions with which all our communities abound. I think now, more than at any previous time, those who have the opportunity and are successful in business affairs, realize the responsibility that rests upon them to make returns of a portion of their gains for the benefit of the communities in which they live. One cannot do business properly in any branch without proper training, and understanding the underlying principles as fully as does the successful mechanic or artist. I am afraid it will always be true that there is "plenty of room at the top;" but let no one expect to reach it without unwearied, conscientious effort.



## UNITY CHURCH—CHURCH CHOIRS.

J. VILA BLAKE.

I preface that what I shall say about church choirs will be governed entirely by a religious rather than a musical interest in them. I mean that the fact that choirs are formed for the expression of religious thought and feeling by the aid of music underlies all the principles which should govern their formation, selection of music and manner of singing, and that the religious purpose must be held far to outweigh the musical interest. This, indeed, is no more than a principle earnestly taught by many musicians and philosophers in regard to all unions of music with poetry, in which they say music, if the joint product is to reach its noblest form, must be no more than the handmaid of the poem, aiming only to clothe with its supple, indefinable, *generic* gracefulness and freedom the precise and *specific* meaning of the poet. If this be true as a mere principle of art, much more how true as a principle of worship! If this were understood, persons would not withdraw their contribution, as I have known to be done, because the choir did not sing enough solo songs or enough brilliant set-pieces; nor would we be open to the shame of such remarks as I once heard made about a vesper service, which the speaker denounced as inexpedient because the contribution-box held but a meagre return, and he did "not believe in giving people a first-class concert for nothing!"

With this understood as the spirit and purpose of all that follows, I will treat of

1. The choir.
2. The music.
3. The manner of singing.
4. The proper authority.

1. Of the choir. It is well to state the *ideal*, and then let all come as near it as they can. By all means the ideal is to have a choir. There is no good reason why the music of the church should be trusted utterly to ignorance, any more than the sermon or the hymn. We seek competent power, learning and poetic feeling in the discourse and the poem. We should not trust the music, which is the addition of the other wing to the poem by which the two lift the body of devotion, to the mere brute-instinct or half-knowledge and careless execution of a congregation untaught previously and unaided at the moment. Besides, such a congregation will be able to sing but very few tunes, and no anthems, however simple; and this will not only deprive the church music of its proper scope and resource, but it will cause constant mis-matings of hymns and tunes, to the great damage of both. Therefore be it said to every congregation: Provide yourselves with a choir; spare not to have it; think more of it than of procuring a fine sermon, by as much as worship and your expression of religious feeling is worth more than any intellectual freight.

Now, what should the choir be? First, and most important of all, it should be a chorus. It is hardly possible to condemn too strongly the prevalent quartet choir; and churches which have provided themselves with only a little box for singers, in which no more than a half dozen persons can sit without crowding, are to be pitied greatly. This is not so much on account of posi-

tive sins committed by the quartet (though these are usually plentiful) as because of its incidental poverty of resource and the good things it cannot do. It would be enough to say that the greatest of the religious music of the great masters is written for the chorus, and the massive dignity of its beauty can no more be squeezed through the throats of four persons than a symphony for a great orchestra can be heard from a string quartet. It would be enough, without this, to say that a quartet tends inevitably to replace instead of to encourage the singing of the congregation, and this it will do certainly, unless it be strictly ruled by some one whose interest is religious more than musical, and who loves to hear the voices of the people. But there is a reason that goes deeper than these, and is both curious and grand: I mean the fact that the singing of a quartet is simply the singing of four individuals, while the singing of a chorus, in proportion to its size, is like the singing, not of any men, but of mankind. With fifty or sixty voices the feelings are deeply stirred and the soul projected. When the number rises to a hundred, the music is on the threshold of grandeur; and when the chorus embraces five hundred voices, or even seven or eight hundred, as may be heard sometimes in our great cities, and these recite the sublime music of the masters, it is like the roar of a sea-board whereon a forest grows to the water's edge, compounded of all sounds and of the expression of all the things that utter them, the waves, the winds, the caverns of the rocks, the tree-tops and all creatures that live in them or under them, and even the silent stars. Between the singing of one voice and the singing of a great chorus there is the same sort of difference as between a man and the *genus Homo*. The purest and richest voice pouring from the noblest soul that ever lived could not be adequate to the expression of humanity. That power is given only to a multitude of voices, each supplying its individual *somewhat* which no other has, as the scientific definition of human nature must be gathered from a multitude of men. Therefore, when we hear a great chorus we listen to the vocalization of human nature; and we are mightily thrilled by it, because there is no other sense than hearing that can condense mankind into a sensation, and roll the tide of the thought of that unity in one undulation through the brain. Where can this wonderful fact be more valuable, where the amazing quality of tone that pours from a chorus be more glorious, than in a church, and with music that expresses worship? If we sing "All the nations praise thee, O Lord, and all the people bless thee!" is it not grand to utter these words in a tone which, in itself, is a solution of "the Many in the One?" And when the minister preaches from his own soul (as he must if he would give hungry creatures anything but husks), it is well that the voices of many people should answer in a tone which is the utterance of soul itself. Therefore let the church choir be a chorus. Nevertheless, I would not forbid solo singing: can the resources of religious expression be any too great? The single voice and the harmony of four voices have their special place, grace and influence, and are very beautiful. The great masters have employed them continually. There should be, with the chorus, a selected quartet of solo voices, as good as possible, for the many musical services which it can render. But while this is desirable, the chorus is essential; and to re-



place this with the quartet in the solemn uses of church music, is like trying to float a nation's navy in a brook. If it be asked how many there should be in a choir, I answer: All of the congregation who can read music; and to this effect I quote from an excellent little book called "Studies in Worship-Music:" "Those who can read form the choir, which is recruited at the close of each season from the ranks of those who have been learning how to read in the elementary class. The choir should be a large body, one portion of which sits together in church, the larger proportion being distributed during service among the congregation, helping by their presence the timid and the wavering.\* \* \* The whole of the choir may, indeed, be dispersed in this way."

It is the business of the choir sincerely to join with, to lead and to help the musical part of the worship of the congregation; and that is its whole purpose and reason of existence. No other ground for it can be imagined which is not a profanity. If it be used for entertainment, however disguised or otherwise named; if it be set as a trap to catch an audience; if it be employed to appease and indulge with light and pretty music a portion of the subscribers to whom the moral and spiritual import of the church appeals little; if by ornamented or secular music, out of the reach of the congregation, it replaces instead of helps the quiet and sincere devotion of the people—it is profane. The little work before quoted says: "Congregational singing is at a standstill in a hundred churches, because the organist is entirely taken up with his instrument, and has neither experience, tact nor inclination to teach the choir or the congregation, and perhaps worse than that, has no religious interest in his work." Now, the choir may be guilty of this profane unfaithfulness to its proper purpose by its selection of pieces and by its manner of singing, which are the next points in order.

2. The music. In the selection of pieces, anthems, responses, songs, and the like, the principle may be put into one word—sincerity. The sentiment of the words sung should be true to the thought and feeling of the congregation. It is often said, and still more often thoughtlessly permitted, that the choir shall sing good anthems without too scrupulous examination of the words; to such degree, indeed, that often I have heard pieces brimming with the old sacrificial theology sung in liberal churches. This is because the interest of the choir, and of the people in the choir, is musical, not religious. Such an act is not sincere. It is shameful that the minister should preach one doctrine for truth's sake, and then the choir sing another doctrine, even barbarous superstitions and almost forgotten impieties, for the sake of sweet sounds. No scrupulous minister will permit such a flagrant infidelity. But, moreover, the music also must be sincere. By sincere music I mean that which faithfully expresses and reinforces the sentiment of the words. Utter indifference to this principle is one of the most frequent profanities of choirs; and so profane is it that it is impossible to believe that the singers understand the rude irreverence they are committing. Many persons seem to think that the essence of sacred music resides entirely in the words, so that any melody, how trivial or fantastic soever, becomes sacred music if only it be set to holy syllables. This is like setting jewels in pinchbeck: the pinchbeck does not become gold thereby.

Music has a significance and character of its own which cannot be altered by the words, but which may degrade the words if it do not exalt and glorify them. A sentimental or hilarious solo or chorus from an opera will not become sacred music by the fitting to it of some words from the psalms. "*When the swallows homeward fly*" forever remains nothing but a commonplace sentimental song, however it be sung ignorantly or impiously to 7s. hymns. The beautiful hymn, "Nearer, my God, to Thee," has been performed (there is no other word) as a solo to the tune of Robin Adair—a shocking union, which mangles and degrades equally the human love pulsating in that beautiful melody and the heavenly aspiration soaring in the hymn. These profanities are without excuse. They result from the preponderance of the musical over the religious interest; or, indeed, one might say, the extinction of thought and devotion in the charms of sound. A pure heart and sincere purpose will guide and instruct the taste, till it love the lofty, severe and simple music of religion. For sincere sacred music, especially for the chorus choir of a church, must be simple.

3. The manner of singing. This should be marked by earnestness and sincerity. Let all the words be carefully pronounced: sacrifice no syllable, and especially no vowel sound, to the requirements of tone or vocalization, and articulate all consonants crisply. The singing is not had for the purpose of displaying fine voices, but for the musical recitation of hymns and the exaltation of praise, prayer and thanksgiving. And let the lofty and simple music of the hymn and choral be sung slowly, as one naturally speaks in solemn moments and of holy things.

4. The authority. If there must be some ultimate authority over the choir, it is sometimes a question of importance where it lies. I do not hesitate to place it in the pulpit. I do not mean, of course, that the minister can, or ought to, be the leader or instructor of the choir, or that he should take those duties and obligations which naturally belong to the choir-leader. It is indeed important that he should not do that, in order that he may the better stand as the higher authority to judge the result and give the spirit. But the singing of the choir, which ought to be very largely the music of the congregation also, is a part of the service of the church; and if the service is to be coherent and self-consistent; if all the parts are to agree in a beautiful and rational unity, then the laws of all parts must come from one source—the pulpit. I think ministers err who do not feel the church music to be a portion of their responsibility. If they are not fitted to assume that general care needful to give it the right spirit and purpose, they should go about to become fitted. The co-operation of minister and choir will be a happiness to both if they equally place the religious above the musical interest. On this point I quote again from the little work on "Worship-Music:" "Not only must the clergyman or minister, by his teaching, exalt the service of song, and by his personal example move the congregation to their duty in it,—he, or some trusty followers whose interest in the subject is religious more than musical, who approach it from the side of worship rather than that of art, must exercise a general control over the arrangements. \* \* \* But it will be said that clergymen and ministers are too ignorant of music to undertake any control. That depends on what sort of musical knowledge is necessary for the



purpose. To understand the use of music in public service; to know when the tune is one that the people can sing, and one that they have learned; to judge what speed is congenial to devotional feeling; to hear when the organ is played too loudly; to encourage and direct the assembling of the congregation or the choir in its weekly meeting,—to do all these things, a man does not need to know harmony or play the pianoforte."

## Condensed Sermons.

### "THE IRREPRESSIBLE CONFLICT."

(From the *Universalist Quarterly*).

The doctrine of endless punishment has introduced into the churches and into the religious world generally "an irrepressible conflict" between human nature in its best estate and the creeds popularly called evangelical. The perpetuation of torment to all eternity for its own sake; evil and suffering ordained, not for any purposes of wholesome restraint or parental discipline, nor with any intent or wish for reformation, but simply as evil and suffering; and this by a God of infinite goodness!—This is the one thing that is fast getting to be too monstrous and shocking for human belief. Dr. Wheedon, of the *Methodist Quarterly*, said, years ago, that there is a class of loving, pure-hearted Christians, "in other respects orthodox, to whom such a retribution (a 'hell of inexpressible torment') is utterly unthinkable;" and this class is steadily increasing, and beginning to speak out boldly, and make itself felt in all that pertains to creeds and the conditions of Christian fellowship. Rev. Dr. Parker, also of Hartford, preached a sermon last December on the future state of the righteous. After affirming, unlike most of his brethren, that heaven is not a place of perpetual rest nor of unending praise-giving and incense-offering, but rather a place of beneficent exertion, and suggesting that possibly Christians might find there some employment in carrying the light to those who had never seen it while in this world, he said, with marked emphasis, that the old doctrine that the great mass of humanity who had never heard of Christ, or had never accepted him, would be eternally punished, was "intolerable and outrageous!" "Rather than preach such a doctrine," said he, "I would be forever dumb." Dr. Arthur Crosby, of New York, Presbyterian, said he could not conceive of eternal punishment except on the basis of eternal sinning. Rev. T. T. Munger, who was installed at North Adams, by a Council of Congregationalist ministers, composed of such eminent and representative men as President Porter, of Yale College, Drs. Hopkins, Buckingham and others, made this frank and manly statement of his views to the council: "I utterly reject the opinion that the great masses of mankind are subjected to endless pains in the future world; the heathen, the ignorant of the Christian lands, the simply moral who fall short of a technical standard, the unchurched masses, the common run of humanity.\* \* I affirm that there is no warrant whatever for erecting the bald, literal dogma of everlasting punishment into an article of the Christian faith; that a grievous wrong is done when any who shrink from accepting it are exclud-

ed from the communion of Christian people, and that the religious body which insists on this as an essential test will inevitably bar from its ministry many of the most faithful and the most conscientious of the present generation." Rev. David McRae, one of the best known ministers of the United Presbyterian Church of Scotland, says: "The Westminster dogma of everlasting torment in itself is a subversion of God's character as revealed in Christ, and amounts to a denial of the Gospel."

## Notes from the Field.

ALASKA IS BECOMING CIVILIZED.—It has 360 white settlers, and is suffering for want of a court.

FOLLY IS CATCHING.—An English school board recently excluded a child from school, because she wore curl-paper in her hair. The prohibition was made on the same ground that prohibits measles—namely, that the disease is infectious.

WILFUL MURDER was the sensible verdict which a Canadian jury brought in against the liquor-seller who sold the liquor from the effects of which an eight-year-old boy died. We would like to know at what age does such murder cease to be wilful?

A HOUSE DIVIDED AGAINST ITSELF.—The anti-polygamist "Josephites" are engaged in converting the Utah Mormons to monogamy, it is said with considerable success. This is a hopeful condition for a bad house to be in. The sooner will be the fall thereof.

MILN'S FAREWELL.—On the 12th inst. Mr. Miln preached his farewell sermon at Unity Church, to a very large audience. The effort was a brilliant one, sparkling with wit, sarcasm, and dramatic quotations. As a whole, the sermon was a striking vindication of the action of the Society.

THE SANCTIFYING RAILROAD.—According to *The Signal*, the governor of Bengal announces to his constituency that since the erection of the railroad the raising of potatoes and sugar has become more remunerative than the raising of opium. Thus it is that this iron road is surely leading towards the "golden age."

NOT ONLY THE CATHOLICS!—The Rev. Father Scully, of Cambridge, Mass., is a severe condemner of church fairs. "They demoralize our girls," he says, "more than do our lowest theatres; for girls armed with their church fair book go forth under religious and parental sanction where they please and when they please, to solicit chances and votes. The children think of nothing but the fair."

EGYPT.—The Khedive has given £15,000 a year out of his own purse towards sustaining the schools in Egypt. He often visits the schools himself, and on such occasions always points to the United States as an example of what education can do for the greatness of a people. From many indications, we are inclined to think that this gentleman belongs to our Unity band, for he is doing much to advance the cause of Freedom, Fellowship and Character in Religion.



**WASH AND BE CLEAN.**—Herbert C. Foote, in a lecture before the students of the Cleveland Homœopathic College, calls attention to the following figures, which show the amount of water used per head in some large cities: Manchester, 50 gallons; Liverpool, 30; Edinburgh, 30; Glasgow, 50; London, 50; New York, 100; Imperial Rome, 300. "If the amount of water used has anything to do with the health of a nation, we are far behind Rome in the days of the Cæsars. Imperial Rome then supplied her citizens three times as much water as is now used *per capita* by the citizens of our largest city." But the exchange from which we clip the above comment forgets to suggest that what the modern city lacks in water it probably makes up in beer. Yet the holy spirit is likened unto water, not beer.

**WHICH WERE THE HEATHEN?**—The large number of Chinamen who, with becoming generosity, gravity, and according to the ritual of their land and faith, laid the mortal casket of a brother to rest in the cemetery at Rose Hill, or the idle, hooting, insolent crowd of men, women and boys that obstructed the streets of Chicago, made boisterous with their insults the Sunday afternoon quiet, and mistook the ceremonies at the grave for a free show? Chicago had not a policeman to spare for this occasion. Seriously, where do the heathen live? In this connection we can but give the testimony of Bishop Bowman, as the result of a visit to China and Japan. He says he is prepared to state that "The Chinese are a much superior people to the Japanese, and capable of much higher intellectual development, and that our government makes a mistake in legislating against the Chinese to please a few California agitators."

**HYDE PARK, MASS.**—This society, under the pastorate of Rev. A. Judson Rich, has during the past two years, cleared off a floating debt of \$1,150, secured \$500 toward a new organ, and is now rejoicing in having its mortgage debt of \$4,000 pledged; and besides this, it has put into its treasury \$580, the proceeds of a fair lately held,—a fair which had no raffle, no chance-selling, no grab-bag, no selling on commission; but sold everything outright, without the least soliciting, and yet it was a success. The society, from receiving \$500 a year from the A. U. A., has become self-supporting, and pays into the treasury of the association \$120 a year. The Sunday School, under the charge of the minister, has, during this time, increased from about 50 to 150; and its quarterly concerts attract a crowded house. Last winter a series of six sermons on The Liberal Faith was given in the church by prominent clergymen; and another series is to begin in March. A grand future is opened before this now hopeful society.

**EDITORIAL WANDERINGS.**—Of late it has been our privilege to visit St. Joseph, Mo., speaking five times, making the acquaintance of our new brother, Mr. Chase, of the last class of Meadville. We found him, with a few friends, making the most sensible beginning of a church we have seen for a long time. They have secured a little upper room and converted it into a chapel that is as neat and cozy as a bird's nest. At Hobart, Ind., we found the pastorless parish in full blast, out of debt,

and doing more and better work for the community than many a parish that has a cold-blooded and ill-fed minister on its hands. At Athens and Sherwood, Mich., we spoke three times in the Independent circuit, of which brother M. V. Rork is bishop and Miss Ida C. Hultin first associate. In addition to two parishes and four or five preaching points, they maintain a private school at Athens that is attended by about 125 young men and women of wonderful earnestness. In this school science and theology are fearlessly mixed. Mr. Rork's reputation as a heretic is eclipsed only by his reputation as a teacher, being endowed with a remarkable power of stimulating the aspirations of young people. We cannot forbear to mention the S. School at Bloomington, Ill., and Unity Church, Chicago, where the recent introduction of the Unity Services and Songs has resulted in a marked growth of the religiousness and moral seriousness in these schools.

**EXCURSION TO CALIFORNIA.**—Arrangements have been perfected for a great and popular excursion to California. The party will be composed of ministers, educators, scientists, business men, health and pleasure seekers. They will leave Chicago May the 8th, by a special train of Pullman palace cars, via the Chicago, Burlington & Quincy railroad to Kansas City; from there the route will be via the Atchinson, Topeka & Santa Fe and Southern Pacific railways to San Francisco, returning via the great Central and Union Pacific roads to Omaha, thence to Chicago via the Chicago & Northwestern railroad. The party will visit, among other points of interest, the mines of New Mexico and Arizona, the city of Santa Fe, the Los Vegas hot springs, the orange groves of Los Angeles, San Diego, the ghastly, gurgling geysers, the state-ly "sequoias" or big trees, Yosemite Valley, San Francisco and Salt Lake City. At San Francisco the party will disband and return home at pleasure, within the limit of the ticket, ninety days. On the outward bound trip a daily paper will be published, a union church organized with a pastor and a choir, a school of science established, and each day, at 11 a. m., in the "Temple Car" prepared for the occasion, able papers will be read, lectures delivered, followed by discussion. The details for this, the greatest event in the history of American travel, will be perfect and everything first-class. Hotel rates and price of detours will be greatly reduced. The price of a round trip ticket from Chicago will be \$150. Those wishing to join the party should address at once, with stamp, "Manager of California Excursion," lock box 119, Minneapolis, Minn., and receive in due time full particulars.

"At the present moment, two things about the Christian Religion must surely be clear to anybody with eyes in his head. One is, that men cannot do without it; the other, that they cannot do with it as it is."—*Matthew Arnold.*

"We know that the worthiest man dislikes praise and despises flattery; he regards coaxing as disloyalty, and rejects simply as return for doing his duty. Can we then suppose God wants what is distasteful to the best man? Shall we praise and compliment God? All He requires of us is to do what we ought, to obey nature's laws, to be true to ourselves and our neighbors."—*Clarence Fowler.*



## Conferences.

### WOMEN'S WESTERN UNITARIAN CONFERENCE.

A meeting of the Executive Committee of the W. W. U. C. was held at Channing Club room, No. 40 Madison street, Chicago, March 7th, 1882. Present, Mrs. J. C. Hilton, Mrs. S. C. Ll. Jones, Mrs. Henry Booth, Mrs. C. P. Wooley, Miss F. L. Roberts and Mrs. F. B. Cook. Meeting was called to order at 11 o'clock A. M., Mrs. Hilton presiding. The proceedings of the previous meeting were read and accepted. Letters from Mrs. Bagley, of Detroit, and Miss Safford, of Humboldt, were read. The treasurer made satisfactory financial report. All liabilities for the first three quarters of the year have been met. At the preceding meeting a request from the committee was made to the executive committee of the W. U. C. that their programme for the annual meeting be arranged in such a way as to give the W. W. U. C. one Sunday session and one afternoon session. A motion was made and carried that Saturday and Sunday afternoons, May 6th and 7th, be used by the W. W. U. C. according to the opportunity offered by the W. U. C. A proposition to incorporate the Conference was discussed, and steps were taken to secure such incorporation subject to the approval of the meeting at Cleveland. Meeting adjourned, subject to call of the Chair.

F. B. Cook, Secretary.

## Correspondence.

### CAUSE OF SECESSION.

DEAR UNITY: I wish to tell your readers what I told the orthodox church to which I lately belonged:

FRIENDS—I have long since become convinced that the opinions and convictions that I hold, and have held, and the doctrines and dogmas of the "church," as taught upon certain minor questions, are so antagonistic that they never can be reconciled. Therefore I have concluded at last, after long deliberation and careful study, that it is my duty to withdraw my membership from this church, that I may no longer indirectly aid, or silently acquiesce, in the dissemination of views and principles that I regard as false. And yet I candidly acknowledge that these differences of opinion arise only about non-essential and unimportant questions. But these are the questions that have torn the Christian church into fragments. These are the questions upon which some very well-meaning men, Christians, so-called, strain at a gnat and swallow a camel. They seem to be more willing to condone flagrant violations of moral, physical or social laws than to overlook certain omissions of forms or rites of the church. It is the spirit of Christianity we want, and not strictly its letter. When Jesus talked with the woman of Samaria, He declared that it mattered not in what church, or in what name, or under what form we worship God, if we worship him in spirit and in truth. Now, I must deny the whole "Plan of Salvation" as it is usually understood. I do not believe that God has plans or schemes, or that He ever has or ever will change His plans. God's plan for saving men is nature's plan. God's laws are nature's laws: nature's laws are God's laws. That which would have saved a man two or three

thousand years ago, would save him to-day, and vice versa. It is obedience to all the laws of his being to bring his body, mind and spirit into perfect harmony with God and the creation. I deny the miraculous birth, life and death of Jesus Christ. I deny the atonement. It is the life, the teachings, the example of Jesus Christ that saves; not His death or His blood. I deny that baptism in any form is essential to salvation; for I believe there will be millions among the pure and the redeemed who never heard of baptism. The question then will be, not "Have you been baptised?" or "How were you baptised?" but "How have you lived?"

Upon questions of morality, purity, virtue and temperance, my heart is always with you. On these questions all Christians are agreed. I wish to candidly acknowledge that the Bible, time-honored and venerated as it is, teaches a great many things that I cannot teach; teaches many things that I do not believe to be true; that it is, so far as any thing can be, the work of human hearts and human hands. Yet, upon the other hand, on nearly every page, we discern the unmistakable evidences of the Spirit of God. It contains the grandest truths and purest religion ever given to man, and we should have the privilege of separating its wheat from the chaff, its grand truths from its monstrous falsehoods.

The reason that Jesus Christ was crucified was because He dared to do right; because He dared to tell what He believed to be true; because He dared to obey His conscience; because He dared to espouse the cause of the weak, the lowly, the diseased and the oppressed. No wonder they crucified him; the world has always crucified its benefactors, from Jesus Christ to John Brown, Lincoln, Garfield, and the long line of illustrious heroes and martyrs who have died in the defence of the truth and of the divine rights of conscience.

If Jesus should return upon earth to-day, and boldly, openly, fearlessly proclaim what He knows now to be the truth, the main bodies of Christianity would thrust Him out, proscribe Him, anathematize Him, as they now proscribe His noblest, purest, best defenders.

Lafayette, Ind.

O. L. HARVEY.

### HELPING HANDS IN EDUCATION.

How much good a little money can do is painfully shown by a sentence in the Annual Report of the "Massachusetts Society for the University Education of Women," which is just issued. The lines read, "One of the beneficiaries expresses her great delight at having at last the opportunity to supply herself with a small lexicon, of which she had long felt the need." What enthusiasm for study, what privation in the tools for knowledge must have been felt! What a large amount of dollars is spent for trashy books by those who care not for real work. The glimpses into the daily life of these students, who while they are studying yet try to support themselves, or failing to do that, receive aid, are full of keen interest and sympathy to those who help them, and act as impulses and warnings to a nobler use of time amongst those who need such admonitions.

The report of the committee on correspondence gives interesting details of the development of the higher



education abroad. In Russia some of the women are educated as assistants to physicians; others pursue a course of high, general but private studies, with the understanding that they are somewhat private. For the middle class instruction there are gymnasiums for women. The normal course continues seven years, and the number of those who attend is quite large. But with an amusing air of doubt and protection is added the hope "that the women of the middle class may not thereby be diverted from their modest duties in the care of the family."

Italy reports that before 1860 there was no provision for female education; in 1877, attendance at school for both boys and girls, from six to nine years old, was made obligatory. Out of 8,000 towns, 7,000 are already provided with primary schools. The government also supports more than 1,500 high schools, and over 14,000 grammar schools for girls. Normal schools, colleges and universities are open to both sexes.

In Switzerland, each canton directs its own school system. Girls can study in the high schools of Zurich and Berne only. To the Swiss academies girls are not admitted, but the secondary schools, which are like advanced common schools, are for both boys and girls. In a few cities the girls' schools have special classes for the fitting of teachers, and in Zurich and Berne the medical and pedagogical colleges are attended by women, forty-five in all.

"In the Protestant cantons, women teachers are only employed in mixed schools for young children from six to ten years of age, and in girls' schools. In the Catholic cantons, women find more general employment; in some, more than one-half of the teaching force is made up of women. These Catholic women teachers are brought up in cloisters. Their instruction in women's handiwork is famous, but not the spirit in which they teach. In the girls' secondary schools in the cities, women teach side by side with men. In the administration of the federal government, 796 women are employed; this is about one-ninth of the federal offices. They are also employed in the telegraph, postal, and customs departments. It may be seen from this statement that people in Switzerland have no objections to women doctors, teachers, and employes; but they do not think all girls should be educated like men."

In England, Mr. Holloway has given \$4,000,000 for the establishment of a women's college. A woman's branch of King's College has been established as a memorial of the jubilee year of the college. The Royal University of London opens all its prizes, honors and degrees to women, and the University of London will confer a new degree, called the "Teacher's Diploma."

The London society for the extension of university teaching brings systematic effort within the reach of all classes of men and women. It consists of twelve weekly lectures, followed by class instruction, examinations and certificates.

K. G. W.

"A good singer may be a sinner, but the music is inherited, or gained by art. The purest music can only come from the fairest temperament."—A. Bronson Alcott.

"Now once again, by all concurrence of signs, and by the general concurrence of holy and devout men, as they daily and solemnly express their thoughts, God is decreeing to begin some new and great period in his Church, even to the reforming of reformation itself."—John Milton.

## The Study Table.

All Publications noticed in this Department, as well as New and Standard Books, can be obtained of the Colegrove Book Co., 40 Madison street, Chicago.

### LITERARY NOTES.

*The Literary World*, of the 11th ult., gives a column of review of four books of poetry produced in the West. Two of them concerned with Western mythology—"Hathaway's Legend of the Iroquois" and Charles B. Mayer's "Mendota, Spirit of the Lake." It also calls attention to a remarkable piece of Western book-making—Prof. Woodward's "History of the St. Louis Bridge." The book weighs ten pounds. The drawings for the lithographer alone occupied a civil engineer for nearly a year. All the work—even the manufacture of the raw material—was done in St. Louis.—Walt Whitman is editing his prose works, which will be published as a companion volume to his poetry recently published by J. R. Osgood & Co., Boston.—The failing health of Green compels him to abandon his work upon English history. This news is depressing to every lover of good books and impartial history.—A new edition of Browning's poetical works has been issued, in six volumes, in England, but even yet the publishers only venture upon two thousand copies. A prophet's recognition comes slowly but surely.—The publication of a school paper, to be used in place of the ordinary reading books, has recently been started—a project looked upon with more favor by our exchanges than we can give it. There is already too much currency in our reading. In our desperate efforts to "keep up with the times" there is danger of our falling hopelessly behind. Those who are kept so busy in trying to keep track of Oscar Wilde that they have had no time to read a book for six months, have fallen hopelessly behind the times.

SACRED SIMILES: Being Notes for Teachers of Bible Classes and Others. By P. E. Vizard. S. S. Assoc. London. 1882. pp. 72. Cloth. 1s.

SHORT SERMONS TO CHILDREN. By Three Cousins. S. S. Assoc. London. 1882. pp. 141. Cloth. 1s.

STORIES FROM THE LIFE OF MOSES. By Richard Bartram. S. S. Society. London. 1882. pp. 104. Cloth. 1s.

Another Sunday School Teacher's Text Book, which the author tells us "are merely notes of lessons." "The skeleton and frame-work that the teacher should study with care and work up for himself; freely choose or discard, according as the materials suit him or not."

This little volume of eighteen short sermons for children, written in pleasing, plain, practical style, illustrated by anecdotes, we welcome to our Study Table, and commend it to our Sunday School workers, especially to those teachers who depend on reading to the children. Although we would not by any means advocate either reading or story telling in Sunday School in lieu of teaching, still if the teacher is either too indifferent, or too indolent, or for any other reason unprepared, we would most cordially recommend one of these sermons for the occasion.

This is a continuation of the work for Sunday Schools begun in a little volume by the same author, published by the same society last year, entitled, "Stories from the Book of Genesis," and both are well adapted to the wants of the Sunday School teachers who wish to take up Old Testament lessons, and have not means to work out the lessons for themselves with the aid of fuller text books and teacher's meetings. These three Sunday



School helps will meet a want in our Sunday Schools where there is no pastor, nor leader who can conduct a more thorough course of study.

S. C. LL. J.

AMERICAN CLASSICS FOR SCHOOLS. Longfellow. Houghton, Mifflin & Co., Boston. pp. 95. Cloth, 60 cents.

In this little volume of the series mentioned above we find such of Longfellow's poems as can be most readily understood and appreciated by the children. They are selected, also, with reference to giving the child an acquaintance with those of the author's works which have become best known and hold a high place in the standard literature of the day. It has eight fine illustrations, and the frontispiece is a lithograph portrait of the author. There are explanatory foot-notes for the benefit of the young reader who may not be acquainted with certain historical references. We are glad to see such books put into the hands of our young folks, and agree with the words of the preface, that "the first use to which a child's power of reading should be put is that of obtaining a familiarity with those forms of pure literature which come within the range of its mind."

E. T. L.

## The Unity Club.

### THE DUTIES AND PRIVILEGES OF CHURCH MEMBERS.

Read to the Cincinnati Unity Club, by Ellen M. Patrick.

The ideal Christian Church is a company of men and women gathered together in the Christ spirit, to worship God and grow in love and obedience to Him and in power to serve one another and the world. As the Christian life is a growth in holiness, the Church should be, above all else, the nursery of piety. If it be true, as we are told, that "not one man or woman, not one flower or star, not one struggle, sorrow, victory of all the past could be left out and you and I be what we are to-day," then must it be true that to complete and perfect the bond of the church spirit every man, woman and child is needed, each standing loyally in his place; and whether we have calm endurance or songs of victory in our hearts; whether we have the assurance of things not seen, or the great hope of a great revealing, or even the questioning of honest doubt,—if we have a self-forgetting spirit we shall give as well as receive help. It is possible that every silent prayer is an imperceptible force in the mysterious world of spirit in which we have our being. It is certain that the devotional sentiment gathers power and impressiveness from the reflected glow of hearts kindled with a common emotion.

"Our echoes roll from soul to soul  
And grow forever and forever."

What, then, should be the work we seek to do for others,—what do we greatly desire for ourselves? For our doing must be, first of all, a becoming. A church force represents the moral power of the individuals who make vital its ideas and faith. How shall we meet the demands of the present and carry out the spirit of earlier Unitarianism under the changed conditions of to-day? Its providential work has been to liberalize the

faith and creeds of all denominations, and more liberal thought is sure to spread by diffusion, whether we are faithful to our opportunity or not; but it is not so sure to be lifted into the region of emotion, to be made to minister to faith and piety, and to reach the hearts of the lowly, weak and suffering.

We have a piety as simple and reverent in its outward phrasing as that of Jesus,—have we the fervor of love, the simplicity of spirit, the consecration of life, that should mark his true disciples? Can we hope to carry on the work of those who have prepared the way for us unless we become really their spiritual descendants? Their thought grew out of lives of love and service; we may adopt their thought, but we lose the substance in the shadow unless we seek also the life.

Channing, in his youth, resolved: "I have now solemnly given myself up to God. I consider supreme love to Him as the first of all duties. I love mankind because they are children of God." Out of that spirit in the boy grew the work of the saint and seer.

Here is the aspiration of Parker: "That which transports my soul is to know thou art the God of my heart. Thou doest there thy good pleasure." And again, "I thank thee that my cup is full of blessing, but I would bless thee still if thou didst fill my cup with grief, and turn my day into night." It was a heart filled with the love of God that fired the thought of Parker; a life devoted to service that makes him live in our lives. The highest service of great thoughts is to stir and exalt our emotions, but we miss their lifting power unless we bring to them a responsive spirit, and meet the revelation without with the yet deeper revelation within. For it is the eye that gives color and form to the landscape, the soul that sheds on all that it beholds "the light that never was on sea or land."

It is said of Hazlitt that as he listened to Coleridge he caught "deep glimpses into the heart of things. The boy's soul took fire at the vision which rose before him, and as he walked homeward under the silent stars the world seemed to have widened into something vaster than before." There is unimagined grandeur veiled under the simple statement of our belief. To grasp in its simplicity and comprehensiveness the central thought, the fatherhood of God and the unity of creation, would unveil anew "the infinities and the eternities." Our theology has the Greek simplicity and dignity; it wants with that the harmonious blending of self-abandonment and faith that is winged. A religious spirit such as we can see in vision is the consummate flower of time for which the future waits. The wonders that may be done among us and through us do not depend altogether upon our ministers, who are nobly and reverently leading us on, but upon the spirit of the people. We must sanctify ourselves if we would have great things accomplished. I have sometimes thought our young people are in danger of forgetting that because the divine life is a growth our duty is no less imperative to give it an instant and constant attention; nor is it any the less true that there is a happiness, a power, a holiness, from which we are excluded until we have set ourselves with earnest endeavor toward the kingdom of heaven. \* \* \* There



is philosophy in letting the tares and wheat grow till the harvest, for the divine element of love, which is eternal in its nature, is doomed sometime, somewhere, to draw the vitality out of all that is selfish and self-willed. Thus the transitory, in passing, loses itself in the eternal, and gives place to a nobler and more abiding life. The spring blossoms into beauty in harmonious accord with the purpose of creation; but for the blossoming of the human soul there must be a concurrence of human will and effort with the divine. Wherever there is fullness of life there must be a continual creation and recreation as the soul rises to new horizons of thought and duty. To this end, the pitiless discipline of life is continually calling us to set our affections on things above. Anguish, remorse, despair, grief, the abandonment of self to its stormy moods, are the whirlwind and fire sweeping in desolation over the soul. Afterward comes the still, small voice and calls to love and God. But true greatness, soul greatness, is never thrust upon us, for "we are meant to do right, rightly," and whether it comes unsought, through storm and tempest, or in response to earnest asking and seeking, the reign of love, loyalty and service can only come in through a conscious consecration of self to God. Then desiring only that the work of creation may go on within us and through us according to the one true will, we may daily, hourly feel "the one true life our own renew."

As we come to recognize in our wills a power that may be controlled to divine ends, or perverted through our own willfulness and mistakes, we shall be led to ask for wisdom and guidance; not forgetting that prayer includes the work of hand, heart and brain; nor forgetting, on the other hand, that the will, which in the outward and material world makes use of recognized forces, may have a modifying influence in a sphere where the forces are purely mental and spiritual, when it is exalted and intensified by prayer for ends known to be in harmony with the will of God.

Such a consecration is the secret of power and insight; it is also the secret of content or resting in God; it is the secret of a happy life; and it can lift even mediocrity of power and talent to lofty service. If it does open the way for the incoming of God, why can it not make the weakest and the least true to the law written on his own being, so that he may in very truth "work the will of Him that sent him?" Emerson says a man acts not from one motive, but from many shifting fears and short motives; it is as if he were ten or twenty less men than himself acting at discord with one another,—so that the result of most lives is zero. But when he shall act from one motive, and all his faculties play true, it will be as if twenty men had co-operated.

A sailor, who jumped overboard to save another, was asked if he was fit to die. "I could not be made more fit," he replied, "by declining to do my duty."—*Erskine.*

I know not what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble, or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.—*Isaac Newton.*

## The Exchange Table.

### UNHASTING FAITH.

The aloes grow upon the sand,  
The aloes thirst with parching heat;  
Year after year they wait and stand  
Lonely and calm, and front the beat  
Of desert winds, and still a sweet  
And subtle voice thrills all their veins:  
"Great patience wins; it still remains  
After a century of pains,  
For you to bloom and be complete."

I grow upon a thorny waste,  
Hot noontide lies on all the way,  
And with its scorching breath makes haste  
Each freshening dawn to burn and slay.  
Yet patiently I bide and stay,  
Knowing the secret of my fate;  
The hour of bloom, dear Lord, I wait.  
Come when it will, or soon or late,  
A hundred years is but a day.—*Susan Coolidge.*

### LIFE TAPESTRY.

Too long have I, methought, with tearful eye  
Pored o'er this tangled work of mine, and mused  
Above each stitch awry and thread confused;  
Now will I think on what in years gone by  
I heard of them that weave rare tapestry  
At royal looms, and how they constant use  
To work on the rough side, and still peruse  
The pictured pattern set above them high;  
So will I set MY COPY high above,  
And gaze and gaze till on my spirit grows  
Its gracious impress; till some line of love,  
Transferred upon my canvas, faintly glows;  
Nor look too much on warp or woof, provide  
He whom I work for sees their fairer side!

—*Dora Greenwell.*

It is a shrewd aphorism of Coleridge: Never suppose yourself to understand the ignorance of another so long as you are ignorant of his understanding.

WE need to be shocked, Christendom needs to be shocked. While there are those who still adhere to the doctrine of human depravity and all the speculations concerning rewards and punishments hereafter, it needs that we be shocked.—*Lucretia Mott.*

THE CONSOLATION OF LENT.—Lent will be welcome in New York, where people are worn out and satiated with gayety. Here it is different, as Boston has taken its winter pleasures rather seriously and mildly. But there is a religious excitement in Lent which consoles those who have been defrauded of the other kind.—*Boston Paper.*

A NEEDED REFORM.—The trustees of the public schools in Hamilton, Ont., have made a rule, strictly enforced, by which the teachers are forbidden to receive gifts from their pupils. If some such rule could be made a law in the United States in regard to public functionaries of whatsoever grade, it would be a civil service reform which would work wonders in purifying our politics.—*Exchange.*

AN OLD DOGMA IN A NEW FORM.—Too frequently is there heard among Spiritualists remarks like these: "The spirits will not let me do this," or "Spirits made me do that." It is in our opinion a bad position for any one to take, because it tends to undermine character by weakening selfhood and the escaping of responsibility for conduct. We are not in the hands of a destiny that wills for us a fate in which we have no voice. "The Divinity that shapes our ends" can only shape ends "rough-hewed" by ourselves, and we are responsible that we "hew" our best; and if our best is rough, Divinity will fit it to the temple of eternal life. The old doctrine of fate, destiny and fore-ordination is thus newly clothed in language as the medium shifts responsibility upon the spirits.—*The Two Worlds (Spiritualist).*



**WHAT IS A GOOD SERMON?**—The perfection of art is to conceal the art method; and that sermon is apt to be the best which does not make its method prominent. When you hear it said of a sermon, "It was very analytical," or "It was an eloquent effort," or "It was well delivered," or "It was exhaustive," you may have your doubts as to the results; but when it is said of a preacher that his sermon "reached the hearts of his hearers," you know that that sermon was not a lost effort. The trouble with too many ministers is, they regard the sermon as an end rather than as a means. And the worst of that is that when a minister gets a kink in his head it is slow to come out, and for the reason that no man sees his own kinks any more than his own eyebrows.—*Christian at Work.*

**SHAKESPEARE IN THE KITCHEN.**—At the Press Association reunion in Boston, the capabilities of Shakespeare were tested, as follows: The bill of fare was unique, being largely Shakespearian in description of the several courses. The prelude was this: "Now, good digestion wait on appetite, and health on both," and "He which hath no stomach to this, let him depart." The oysters were introduced with: "Here in the sands thee I'll rake up." The soups were received with: "I do perceive here a divided duty," and "Master, if you do, expect spoon-meat." The boiled bass was heralded with: "A fish that appeared upon the coast on Wednesday," and the accompanying potato-croquettes: "We should take root here." When the boiled turkey, roast capon, roast beef and Yorkshire pudding came in turn, these lines were ready: "I doubt some foul play," "This was well done, my bird," "As 'twere, a kind of tender," \* \* \* The Roman punch was suggestively ticketed with: "This was the noblest Roman of them all," and "Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny." The roast grouse, with jelly, was sententiously greeted with: "The game is up." \* \* \* For a suitable *finale* for the whole were these questions: "A most delicious banquet and brave attendants," "Who rises from a feast with that keen appetite that he sits down?" and, most appositely, "We can afford no more at such a price." The wit and felicity of these excerpts for the occasion belong to the retiring president, Mr. John S. Baldwin of Worcester.—*Boston Commonwealth.*

**OUR BEST SOCIETY?**—It is announced that about sixty male members of our best society, moved by an emulative spirit, and thoroughly imbued with an admiration for the delightful sport of fox-hunting, are about to introduce to this locality that English sport in all of its completeness. It is said that they have sent for a pack of hounds, and that they will import an expert in the mysteries of the chase. A fox will have to be found and brought here in order that the thirsting prowess of these intrepid huntsmen may be assuaged in the blood of their tremendous opponent. A sense of fair play, of common humanity, revolts at this unnecessary torture of a living thing which has done no harm to any of its pursuers, but which is gratuitously made an object of their cruelty. And the glory to be attained by it all is—what? The tail of a brutally mangled fox, whose fate was not a matter of any doubt from the beginning. We trust that such unmanly sport will not sully the humanity of Boston. It is good enough for English squires, who suffer from the thefts of the animal; but not for Beacon street bloods, who would not know a fox if they saw one.—*Boston Saturday Gazette.*

#### A PLEA FOR THE LITTLE FOLKS.

"Take my childish hand in thine,  
Guide these little feet of mine."

Don't expect too much of them: it has taken you forty years, it may be, to make you what you are, with all your lessons of experience; and I will dare say you are a faulty being at best. Above all, don't expect judgment in a child or patience under trials. Sympathize in their

mistakes and troubles: don't ridicule them. Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," says the inspired writer; and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs. \* \* \* Don't think a child hopeless because it betrays some very bad habits. We have known children that seemed to have been born thieves and liars, so early did they display these undesirable traits; yet we have lived to see those same children become noble men and women, and ornaments to society. We must confess they had wise, affectionate parents. And, whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values, plenty of love.—*Central Christian Advocate.*

I KNOW the veneration there is for the Scriptures. Taken as a whole, it is far too high. Many are shocked at the idea of not believing in the plenary inspiration of the book from beginning to end.

But, my friends, we must learn to read this as we should all books, with discrimination and care, and place that which belongs to the history of a more barbarous age where it belongs, and never take the wars of the ancients as any authority for war in this enlightened age. It has good and evil in it, and because men take this as authority is one reason that truth has made such slow progress. Mark how it has upheld the great crime of human slavery. Mark how the cause of temperance has been retarded by quotations from this book on the subject of wine. Friends have had to suffer because they dared to assert that war was wrong in every age of the world. Many thought it conflicted with some of the testimonies of the Bible. But we are learning to read the Bible with more profit, because we read it with more discriminating minds. We are learning to understand that which is inspiration and that which is only historical, for the righteous judgment that comes of the reception or the right spirit dares to judge all things—"ye shall judge angels," how much more the records of the ancients. It is time that we should learn to take truth for authority and not authority for truth, and these pages, from the beginning of Genesis to the end of Revelation, contain truths.—*Lucretia Mott.*

**FROM OVER THE SEA.**—Dr. Bellows was one of those rare men whom it is difficult to associate with death;—who seem a part of the life of the world, upon whom its life instantly depends. We in England do not feel this as his American friends have had occasion these many years to feel it. To us he has been the distinguished Unitarian minister of the United States,—first in influence, in eloquence, in natural weight of judgment. In America he has been this certainly: and yet this has been how small a part of him! Scarcely a large or generous enterprise of any kind—educational, philanthropic, reformatory, rational or spiritual, affecting the great future of that people,—scarcely anything of such high concern during the last thirty or forty years with which he has not been prominently identified. No matter whether in his own city of New York, or in New England where he was born, or in the rapidly expanding West, or in the socially upheaved South,—wherever anything truly human arose Dr. Bellows was instantly in it, and often at the front of it. Sometimes if the movement did not arise, he called it into visibility. To many Americans the fact that he was a Unitarian minister will seem but incidental. They have known him on various other sides. He was one of those men who are so redundant with life, so full of its sparkle and overflow, that to associate them with any gloom or despair or death seems of all things the most difficult. They embody our immortal—not our mortal part.

That word gloom, to my mind  
Brings thee back in the light  
Of thy radiant vigour again.

—*The Unitarian Herald.*



## Announcements.

### UNITY RECEIPTS.

Fannie D. Priestly, \$1.50; Lizzie B. Wetherell, \$1.50; Mrs. E. N. Palmer, \$1.50; J. S. Whiton, \$1.50; Mr. F. C. Wilson, \$1.50; Mrs. B. F. Felix, \$1.50; Miss Ann D. Williams, \$1.50; Mrs. H. P. Wainwright, \$1.50; Frank Hawes, \$1.50; Mrs. S. S. Powers, \$1.50; B. P. Wilson, \$1.50; G. Klarner, \$1.50; Judge G. W. McCrary, \$1.50; Miss F. B. Hardy, \$1.50; Mr. F. A. Lewis, \$1.50; C. C. Brown, \$1.50; M. R. Baldwin, \$1.50; Miss Sarah Brackett, \$1.50; Mrs. C. E. Wooley, \$1.50; Mrs. M. C. Hunt, \$1.50; J. K. Ed-dowes, \$1.50; Mrs. Remington, \$1.50; Mrs. B. P. Moulton, \$1.50; Rev. J. L. Douthit, \$1.50; Wyman Crow, \$1.50; Mrs. C. A. Ingraham, \$4.50; Mrs. J. H. Pattee, \$3.21; B. F. Smith, \$1.50; Mrs. D. B. Alcott, \$1.50; Mrs. F. S. Lawrence, \$1.50; Fred K. Gillette, \$1.50; W. P. Tilden, \$1.50; Lucretia M. Starr, \$1.50; W. F. Lawton, \$3.00; Seth Ely, .09; Mrs. I. B. Illsley, \$1.50; Mrs. George Adams, \$1.50; James L. Wilson, \$1.50; Mrs. F. A. Fauckner, \$1.50; M. J. Savage, \$1.50; E. C. Anderson, \$1.50; Rev. M. J. Miller, \$1.50; Miss Annie Haskell, \$1.50; I. R. Goodfellow, \$1.50; Dr. John Reiter, \$1.50; Alfred Hance, \$1.50; John Goss, \$1.50; J. G. Hall, \$1.50; Mrs. James McBroom, \$1.50; Miss Frances LeBaron, \$1.50; James D. McNab, \$1.50; Mrs. E. F. Halleck, \$1.50; J. A. Roche, \$1.50; Mrs. E. S. Hutchinson, \$1.50; Mrs. L. C. Brastow, \$1.50; Enoch Lewis, \$1.50; Jas. Harris, \$1.50; J. T. Dorr, \$1.00; Mary R. Godden, \$1.50; T. B. Nickson, \$2.00; Mrs. E. P. Allis, \$1.50; A. L. Richmond, \$1.50; Wm. Barnes, .75.

### "LITTLE UNITY" RECEIPTS.

Fannie D. Priestly, .30; Lizzie B. Wetherell, .35; Mrs. S. S. Powers, .35; Miss Crystal Klarner, .35; Judge G. W. McCrary, .50; Miss F. B. Hardy, .35; Mrs. Mary Adair, .35; Wayman Crow, .50; Fredk. K. Gillette, .35; W. P. Tilden, .50; Lucretia M. Starr, .35; Mrs. I. B. Illsley, .50; Mrs. George Adams, .35; Mrs. F. A. Fauckner, .35; Mrs. Jas. McBroom, .35; Rev. M. J. Miller, \$1.75; Mrs. E. F. Halleck, .35; Miss E. M. Gould, .85; Mary R. Godden, .35; A. L. Richmond, .50; Wm. Barnes, .35; Mrs. Emily L. Potter, .48.

THE ILLINOIS LIBERAL RELIGIOUS FRATERNITY will hold its spring session at Mattoon, Ill. Date not yet announced.

THE MICHIGAN UNITARIAN CONFERENCE will hold its spring session at Jackson, Michigan, beginning Tuesday evening, April 18, 1882.

THE WESTERN UNITARIAN CONFERENCE, together with the W. W. U. C., and the W. U. S. S. Society, will hold their annual meeting at Cleveland, Ohio, May 4th-9th, 1882. Full programme will be announced in due time.

PORTRAIT OF DR. BELLOW. — Photographs from the studio of Julius Ludovici and Thos. Lord, of New York, from negative taken May 18, 1881, in two sizes, 18x20, \$8.00, and 10x13, \$3.00, with slight additional charges for packing. A most satisfactory portrait. For sale at UNITY office, 40 Madison street, Chicago, Ill.

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### WESTERN UNITARIAN CONFERENCE.

The Executive Committee of the Western Unitarian Conference met at the Channing Club Room, February 23d, pursuant to adjournment.

Present—Revs. J. T. Sunderland, Brooke Herford, J. L. Jones and Miss Roberts, Mr. Sunderland presiding.

Letters were read from Revs. J. Snyder, S. S. Hunting, F. L. Hosmer and Dr. Cummings.

Treasurer's report read.

Secretary's report that he had visited and preached or lectured at Quincy and Bloomington, Ill.; Cincinnati, Cleveland and Columbus, Ohio; and Meadville, Pa.

Plans of incorporation were submitted, having been drawn up by Mr. Shippen. The plans are to be submitted to the absent directors, and if approved by them to be executed by the Committee and presented to the Conference in Cleveland.

Some revision was made in the programme for Conference, arranged at last meeting; and it was moved that any further arrangements for the Conference be left to the officers in Chicago, on consultation with Mr. Hosmer.

Place of meeting of the next annual Conference, Cleveland, Ohio. Time, May 4th-9th.

Committee adjourned subject to a call from the Western Secretary.

F. L. ROBERTS, Secretary of Committee.

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*The Century Magazine* may now be considered fully started on its way under the new name, and, with the Midwinter number, which has the new cover design by Elihu Vedder, the name "*Scribner's Monthly*" is dropped as a sub-title. Its issues, since the change was made, have been commended by the press everywhere as of rare beauty and interest. The November number was said by the *Providence Journal* to be "the most able and valuable publication ever put forth in magazine form," while the *Press* pronounced it "unquestionably the most brilliant and striking, as it is the largest and most sumptuous, of anything yet known in American or European literature." The *Springfield Republican* called the December number, "for personal portraiture and biography, the richest single issue ever made by a magazine." The *N. Y. Observer* considers the January *Century* "an ideal number." The *Charleston News and Courier*, when the change in name was made, declared that it would "be difficult to improve on *Scribner's*, already the first and best of American magazines." But the *Graphic* (N. Y.) recently said: "Take it all in all, *The Century* is already a better magazine than *Scribner's* ever was," and this is the general verdict. The increased excellence is not due to the change of name; it is only the natural growth of the magazine, made more conspicuous by the change.

With this growing excellence has come an increased sale. The average edition of the numbers of the last two volumes of *Scribner's Monthly* was 120,000; the average edition of the first four numbers of *The Century* is nearly 133,000. In England, 20,500 copies of November were sold, against an average of 16,230 for the twelve months preceding, and the sale of that number still continues there as well as here. In a recent issue of the *Dumfries* (Scotland) *Advertiser*, the rapid progress made by *The Century* among the reading public of the United Kingdom was ascribed to "the Anglo-Saxon spirit, as distinguished from the purely British or the purely American, that pervades its pages; it is much more American than it is British, but it is more Anglo-Saxon than either, and more representative of the race than of any of the various nationalities into which it has separated."

*St. Nicholas* has grown in England, from a circulation of 3,000 copies a year ago, to a regular circulation now of 8,000 to 10,000 monthly. It is not often that the *London Times* goes out of its way to compliment children's magazines, and American ones at that, but its issue of December 20, 1881, contained the following good words about the last bound volumes of *St. Nicholas*:

"There is an old song which sings how a certain venerable man delighted to pass the evening of his days in initiating his grandchild in the exhilarating game of draughts, and how, so well did the lad profit by his instruction, that at last 'the old man was beaten by the boy.' In looking over the two parts of *St. Nicholas*, this old song has come back to us. Certainly the producers of such literature for our own boys and girls must look to their laurels. Both in the letterpress and the engravings these two volumes seem to us (though the admission touch our vanity or our patriotism, call it by which name we will, something closely) above anything we produce in the same line. The letterpress, while containing quite as large a power of attraction for young fancies, is so much more idea'd, so much less commonplace, altogether of a higher literary style than the average production of our annuals of the same class. And the pictures are often works of real art, not only as engravings, but as compositions of original design."



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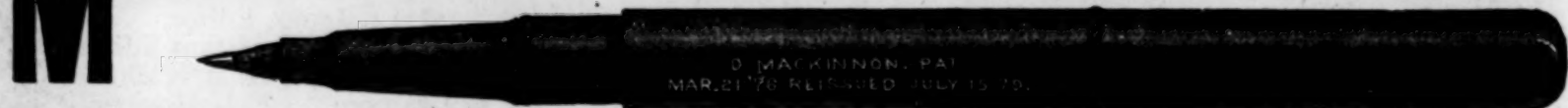
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